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N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 26.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

IT is difficult to create much public interest in the reform of the criminal, and the average man is inclined to dismiss the matter with the reflection that the offender gets as good as he deserves. We are, however, beginning to realise the disastrous failure of our prison system, and to recognise that the existence of a large criminal population in our midst is a grave menace to the health and progress of society, and may be in part at least the sorry fruit of our own stupidity. The present Home Secretary, whatever criticisms may be levelled at his impulsiveness, seems likely to leave his mark in a direction where men of a more cautious and official habit of mind have, as a rule, failed to do anything.

ACCORDING to a statement made by Mr. Churchill in the House of Commons on Tuesday, 7,000 or 8,000 lads are sent to gaol every year for trivial offences for which the sons of the rich, if they were punished at all, would at most have to pay a trifling fine. He wanted the country to realise the seriousness of this state of things. He added the important announcement that he hoped to be able during the present session of Parliament to introduce legislation which would provide some other method of punishing young boys who commit offences, who in any other walk of life would be punished in a way which would not class the offenders among the convicts of the country.

THERE is a refreshing note of moral challenge in the Lenten Pastoral which the Bishop of Lincoln has issued to his diocese. After referring specifically to the bad reputation of Lincolnshire for drink and immorality, and the high death-rate among infants and children, he continues : "What shall we do ? It is clear that our Christianity will have to be militant and strenuous. We shall have to combine

and take strong measures to drive back these incursions of the powers of evil. We shall have to band ourselves unreservedly with those who are seriously striving to improve public morality and raise the tone of general opinion. It will cost money and time and perhaps some loss of friends. But what is Christianity if it does not fight, and if it involves no sacrifice ? "

THE annual meeting of the Free and Open Church Association, which was held last week, was not able to report much success in its crusade against pews-rents. But the pioneers of this reform hold bravely on their way in the interests of a true commonalty of worshippers, and we confess to a deep and growing sympathy with their aims. Any system, which has even the appearance of paying deference to money in the church, whether it be in the control of its affairs or the ownership of its better seats, stands condemned at the bar of Christian judgment. A Christian church is a fellowship of the equal children of God, in which economic power must be bravely and openly subordinated to spiritual gifts and the possession of those graces of character, which are often the peculiar glory of the poor.

THE recent debate in the Upper House of the Convocation of Canterbury on the proper use of the burial service in the case of bodies that are to be cremated was in itself a remarkable testimony to the growth of the practice of cremation. The report of a committee, which was submitted by the Bishop of Birmingham, recommended that the whole of the burial service with a suitable alteration in the committal sentences should be used before cremation takes place. The Archbishop deprecated this practice in deference to the associations connected with the act of interment, which he thought could be retained by the burial of the ashes with the usual form of service. The debate, which stood adjourned, was a forcible illustration of the conservative sentiments, which are strong and deep in all classes of society, concerning the fitting way of paying reverence to the dead.

CANON RASHDALL has written an important letter to *The Times* in opposition to the proposal of Professor Goudy for a universal system of civil marriage, to which we called attention last week. He points out that it would not remove any of the grievances of those who want a religious marriage, which is now denied them, or who object to being refused admission to Holy Communion in their parish church because they have contracted a marriage which the State regards as lawful. "The step," he says, "would be meaningless unless accompanied by legislation withdrawing the control of the religious ceremony from Parliament, and such a withdrawal would recognise a principle opposed to the existing relations between Church and State."

IT is clear that Canon Rashdall's hostility to the proposal is based chiefly upon the fear that it would be a step in the direction of the development of the Church of England into a sacerdotal sect. He dreads the coming of the day when it shall be left to purely clerical opinion, uncontrolled by Parliament and the conscience of the nation, to determine what marriages the Church of England shall bless and what it shall not. But Parliament has already renounced its moral competence in these matters by accepting the permissive clauses in the Deceased Wife's Sister Act. The State already allows the clergy to inflict the stigma of refusing the religious ceremony to certain people who desire to contract a lawful marriage. It would relieve the situation and make it more consistent, in spite of what Canon Rashdall says to the contrary, if the State decided to honour its own law by enforcing civil marriage in a dignified and reverent form upon all, instead of treating it as an unworthy *pis-aller* in a dingy registrar's office.

SIR T. P. WHITTAKER gave one of his illuminating analyses of the nation's drink bill in the *Westminster Gazette* on Monday. Compared with 1900, which is recognised as a heavy drinking year, the consumption

per head in 1910 was 17½ less of beer, 42 per cent. less of spirits, and 26 per cent. less of wine. In money this reduction represents no less than £46,500,000. This, he says, is the real explanation of the depression of the liquor trade. Increased taxes and the competition of workmen's clubs have accentuated the troubles of brewers, distillers, and publicans; but their main difficulty arises from the fact that the people are becoming wiser and are drinking less.

* * *

BUT Sir T. P. Whittaker has no intention of leaving us at ease in Zion. "These figures," he says, "suggest many reflections. One is that, satisfactory as is the saving of the millions referred to, there are still between 150 and 160 millions more which are being wasted in the same way every year and may be saved and utilised to good purpose as soon as those who now spend them on drink become wise enough to realise how unnecessary, wasteful, and injurious the expenditure is. Another reflection is that in view of the enormous sum which is annually squandered on alcoholic liquors, the extraordinary fuss and splutter which is made about other expenditures which may or may not be extravagances, but which, by comparison with this gigantic folly and waste, are trivial and infinitesimal, is ludicrous, and indicates a remarkable lack of a due sense of proportion. A third reflection, in these times when social reform is, very properly, claiming so large a share of the attention of the public, is that the problems which face us in that direction would be wonderfully simplified in character and reduced in size if this ghastly waste of money ceased, while the resources which would then be available for dealing with the difficulties which remained would be so vastly augmented as to render grappling with them comparatively simple and easy."

* * *

IN a speech at the opening of a tuberculosis exhibition at Leicester last Saturday, Mr. J. Ramsay Macdonald illustrated the way in which consumption is being checked in many places by State activity. In Stockholm, for instance, a short time ago people began to take a serious interest in the spread of consumption in their midst. They discovered, much to their consternation, that the schools of Stockholm were breeding-grounds for the tuberculosis germs. What did they do? They began by establishing an adequate feeding system. They supplemented their feeding system by a well-devised scheme for taking children away from the schools into the country, and to-day one half of the 26,000 children attending school in Stockholm are sent every year into the country at the State's expense into open-air schools, and to special places prepared for their holidays.

INTELLECTUALISM AND THE CHURCH.

"Relationships founded on a sense of lasting affection are the sole realities of life."—BISHOP CREIGHTON.

WE published last week a letter from a correspondent which raises the whole question of the true basis of Church fellowship. It represents the intellectualist position in an extreme form, with which it is difficult for those who plead for a wider fellowship and more catholic sympathies to make any compromise. If religion is concerned chiefly with reading the riddle of existence and crystallising the answer into forms of thought; if what matters most in spiritual fellowship are the lesser and more superficial differences which separate men into schools and parties; if a Christian Church can be compared fitly to a philosophical school pitted against all rival schools; if, as religious men and women, we are out, not to vanquish evil and build one another up in the knowledge and the love of God, but in order to exterminate our fellow-Christians, so that truth may prevail; then our correspondent may be right in his plea, and we may have to abandon, however tragic our sense of loss, the dreams which have comforted our loneliest hours and the hopes which have been kindled in the deepest levels of experience. But such a conception of the function of the Church suffers from one fatal drawback—it can hardly be said to have even a bowing acquaintance with Religion itself as a transforming and uniting power in the souls of men. A Church which bases its invitation upon intellectual agreement, or makes the conflict of rival doctrinal systems its chief concern, is preparing the way for its own dissolution. Unless it is held together by other forces of the Spirit it must divide endlessly, till we are left with a collection of solitaries, every one trying to analyse the being of the incomprehensible God and pleading in the sight of heaven that he alone is right. There are, we believe, biological analogies which suggest that these fissiparous tendencies are characteristic of low forms of life.

We hold, then, with clear conviction, that the object of the Church is not to discover truth in the sense in which a philosophical school or a scientific society is set to discover truth; and we may dismiss these very misleading comparisons from our minds. It is not its theology which constitutes the Church, however necessary some form of theology may be for the wholeness and harmony of its life, but spiritual experience, the immediacy of divine facts, the sense of a revealing God. Theology, when it is put in the first place, always divides. Experience, when it is put in the first place, always unites. The one leads straight to an intellectualist theory of the Church and

the negation of Christianity, the other to a divine fellowship of disciplined and aspiring souls, and with it the affirmation of Christianity. It is the difference between JESUS CHRIST lifted high upon the cross as a symbol of man's redemption, and the endless theories which have been woven around it in order to explain the unfathomable mystery of love.

It is of great importance that this distinction should be observed at the present time. The tendency is still strong to take some intellectual statement, however attenuated it may be, as the sign manual of Church fellowship. Strange as it may appear, it is easier to make concessions to the lower elements in our nature and unite on a theology, which flatters our pride and stirs our argumentative energies than to accept the humbling experience of religion. But it is religion as it exists in the soul, and not theology as it is written in text-books, which is primary; and it is for that very reason more inclusive. A larger number of people can unite in praying the same prayer than in reciting the same creed, not because the latter is a higher and more specialised function, but because it represents an act which is less religious and therefore makes fewer demands upon the common spiritual forces of the soul. The deepest religious movement of our time is liberating us from the shackles of scholastic argument and petty doctrinal disputations in religion. The study of religious psychology, leading to a more intimate appreciation of the experience of the Christian soul, has been a powerful factor in this process of liberation, while our better knowledge of early Christian history has contributed to the same end. We no longer look back to those nascent years of the Church as those who watch the gradual eclipse of their sun of righteousness. We see in them a creative epoch in the spiritual history of our race, a new era of experience in the mighty things of God, moulding human lives into unfamiliar forms of goodness, creating in the New Testament a literature of unaging power and charm, throwing off countless systems of converging or conflicting thought, adapting old things to new uses in social habit and ritual observance, uniting men in a fellowship of holiness and love by the fusion of a common loyalty and the indwelling of a Spirit of Power. It is the sense that this is not merely ancient history, but that to-day these hidden forces of the Spirit are at work, making men conscious of a similar community of sympathy and aim and of relationships of spirit which transcend our traditional ecclesiastical groupings, which is filling many hearts with aversion to our departmental theories of religion, and making them unwilling to spend their days in the details of a sect-life, which they

feel has become ineffective to express the deeper harmonies of the spirit and the larger fellowship of the soul's experience.

What we plead for is a return from theology to the religion of experience as the basis of the life of the Church, and a willingness to recognise that it is larger and more inclusive than any of our inherited intellectualist theories have it in their power to be. This experience is born anew in the life of every soul, and at the same time it never dies, for it is the secret of the Christian fellowship from one generation to another. The sentence by Bishop CREIGHTON, which we have placed at the head of this article—"Relationships founded on a sense of lasting affection are the sole realities of life"—seems to express exactly what we mean. The life of the Church has its roots in relationships founded on a sense of lasting affection. Its appeal is from love to love, and from life to life. It unites men in worship, it mediates its heavenly grace, it offers the balm of its comfort to the sorrows of the world, it pleads with the sin-stained lives of men to turn and be healed, it kindles the ardour of sacrifice, it illumines dying eyes with the radiance of victory, it makes men fellow-citizens with the saints and of the household of God, that always and by all means it may create among them relationships founded on a sense of lasting affection and draw them closer to the glowing heart of its own redemptive life. Is it not time that Christian men everywhere gave up the old bad dream of killing one another in theological battles and tried the experiment of placing these relationships, with all that they imply of strict loyalty for ourselves and deep concern for the needs of others, at the centre of the life of the Church?

LIFE, RELIGION & AFFAIRS.

CENSOR RECENSUS.*

LAST week's INQUIRER was enlivened by five merry columns from the pen of Mr. Jacks. The author of "The Mad Shepherds" cannot write a dull paragraph. After a youth misspent amid theological dissipations, his experience as editor of the *Hibbert Journal* has evoked in him, and his gay life as Professor of Philosophy has developed, a latent power of humour. Or was this access of the Comic Sense due rather to holiday moments passed amid the sweetness and light of the hive?

For so work the honey-bees,
Creatures that by a rule in nature teach
The art of humour to a staid preceptor.
They have a king and officers of sorts;
Wheresome, like magistrates, correct at home,

Others, like merchants, venture trade abroad;

Others, like editors, receive what comes,
And for the most part send it back again;
Or like professors, armed with their stings
Hum ponderously, and play the genial wasp.

Mr. Jacks' humour is of the true water—Fielding's sort, the sort that just redeems the soul, almost lost, of Laurence Sterne—*tenero sacros ducentis ortus ex animo*, and never far away, therefore, from the fountain of tears. The still, sad music of humanity makes itself heard, throughout this jolly paper, in the pathetic case of Mrs. Jones. Mrs. Jones, a widow with incumbrance, is an ex-laundress of New College, whose craving for the ideal expressed itself in nips of gin. Dismissed by an unsympathetic bursar, she now wrings a scanty living out of the soiled linen of M.C.O. The pathos of her lot, a minor strain, keeps cantilening through the *allegro turbolento* of Mr. Jacks' fantasia: until, in the last few bars, it breaks into a major, and leads swiftly up to the *giga solenne* with which the piece closes.

Like the humour of two other *apum reges*—him that wrote "The Battle of the Books" and Bernard de Mandeville—that of Mr. Jacks runs to irony. The hilt which comes aptest to his hand is one, indeed, which Swift himself, and Daniel Defoe besides, were fond of wielding, "the grave conduct of an ironical proposition." It is a dangerous weapon. Our friend Daniel more than once laid fingers to it too hastily, and caught it by the blade. On the second occasion, when he pleaded before the Queen's Bench that his "Reasons against the Succession of the House of Hanover" were plainly ironical, "it is a kind of irony," returned one of his judges, "for which you may come to be hanged, drawn, and quartered." And for an earlier indiscretion in that kind he actually had stood three times in the pillory, and spent a dreary spell in Newgate. It was rather stupid of the public to misunderstand him; but, in fact, the public (present company excepted) is rather stupid. Some friend ought to have published a commentary. "When Defoe writes," he should have explained, "in his 'Shortest Way with the Dissenters,' that 'whoever was found at a conventicle should be banished the nation, and the preacher be hanged,' he is not really the bloodthirsty high-flier that he pretends to be. He only wishes to suggest that cruel intolerance of this type is inelegant and reprehensible." But no such friend appeared, and when poor Daniel at length tried, from the unfavourable standpoint of the dock, to induce a jury to see the point of his joke, he found himself foiled with his own weapons. "There is no such intolerance in existence," said Counsel; "the prisoner has tried to blacken the Church party as men of a persecuting spirit, when really they are as meek as Moses. To prove it, they ask you to send this dissenter to the pillory," and the twelve good men and true, to vindicate their own sense of humour, fell in with the suggestion.

I myself was pilloried in the pages of THE INQUIRER, a lustre or two ago, for this same kind of offence. And here is a guileless philosopher, undeterred by these awful warnings, rushing on his fate with five

columns of irony. He shall not, however, be left in the lurch like that hooknosed hose factor, wearing a wig, on whose head the *Gazette* set a price in 1703. I propose to play the part of Horatio, and explain that Hamlet is not really mad—only ironical.

The ironical proposition which Mr. Jacks pleasantly affects to defend is this—that no treatise on ethics has any value except as a handbook of casuistry. You ought to be able to get out of it, straightway, a definite and clear solution of any concrete problem in conduct which you choose to propound. Only so far as you can do this is the treatise worth a button. "It is my habit to take some simple moral question on which I happen to be engaged at the time—one always has such things on hand—and ask, what light, leading, assistance or inspiration is afforded *ad hoc* by the treatise before me?" (It is at this point that the melancholy sub-motive of Mrs. Jones first comes in. Henceforth, while Mr. Jacks and Mr. Russell, in the parts of Æneas and Turnus, enact tragedy just behind the footlights, Mrs. Jones lurks up stage, a coy Lavinia, with her eyes glued to a four-pound loaf.)

As if the patent absurdity of this proposition were not enough to enlighten the reader—Mr. Jacks is an editor, and should know his public*—the greatest pains are taken to let us know that, in classical phrase, we are being "got at." He admits, for instance, that the attempt to apply it practically begets, even in him (and he is a professor of philosophy), "a state of increasing bewilderment and mental distress," which threatens to culminate "in complete volitional paralysis." Here, then, is a plain warning that the non-philosophical reader, whose defences are presumptively less tough, had better not have anything to do with the proposition, unless he wants to live in an asylum.

And secondly, in a passage of true genius, in which poignant pathos blends with screaming farce, Mr. Jacks indicates the degree of concreteness in a concrete case (that of the distressed Mrs. Jones) with which he expects an essay on "The Elements of Ethics" to cope. For instance, it must be prepared for "that particular loaf, of four pounds neither more nor less." Mr. Russell may perhaps have dealt with a case in which a brown loaf, of three and a half pounds, plays (so to speak) a rôle. But that won't do. Our case is that of a white loaf, of four pounds. And Mr. Jacks has "multitudinous other details of a like nature" still in reserve. This is worthy of Swift at his best.

One droll stroke succeeds another. With solemn mirth Mr. Jacks initiates us yet more intimately into his critical rites. He does not (as hitherto we might have supposed) master his text-book of Ethics as a whole, and then apply the result. There would be, perhaps, in such a process some faint parody of rational procedure, which might obscure the irony. So he interrogates Mr. Russell section by section. Each is weighed in the balance against the four-pound loaf, and found wanting. "I now sit down," says Mr. Jacks, "to study Mr. Russell's essay on the 'Elements of Ethics,' and at the end

* But the public addressed by the *Hibbert Journal* may possibly be less intelligent than that of THE INQUIRER.

* Mr. Bertrand Russell's Ethics. By L. P. Jacks. THE INQUIRER, February 18, 1911.

of each section I ask myself, 'How does this bear on the matter; how much nearer does it bring me to the business I have in hand?' "Alas! the name of Mrs. Jones occurs but rarely. "With very few exceptions this simple, though I admit severe, test has yielded disappointing results."

Rich as all this is, it may be too refined for some people. There are folk whose favourite joke is to see a cripple's wooden legs kicked from under him. So in the fourth place we have a little robust knock-about horse-play. Mr. Jacks misquotes his author, under our very nose. He first sets out the text correctly, and then comments on it as if it were something else. Here is a specimen. Mr. Russell has been remarking that while the right and wrong of an *action* are independent of the intention of the doer, still, if a man really intends well, there is a sense ("a second, subjective sense") in which he does right. "This second sort of right action we call *moral* action. We hold that an action is *moral* when the agent would judge it to be *right* after an appropriate amount of candid thought; . . . and we hold that an action is *right* when, of all that are possible, it is the one which will probably have the best results." Nothing could be clearer. An act is objectively *right* if it is adapted to produce the best results; but anyhow, if I with due thought and candour *believe* an act to be right, and therefore do it, I am at least *morally* right.

Now for Mr. Jacks' ironical version. "The gift of the loaf would be *right* if I, after an appropriate amount of thought, judged it to be the one, of all possible acts, that would have the best results; it would be *moral* if an 'onlooker' were to judge that I was acting rightly in a second, subjective, sense." Was there ever a funnier travesty? What Mr. Russell really calls *moral* is what Mr. Jacks represents him as calling *right*, and what Mr. Jacks represents Mr. Russell as calling *moral* is simply, in Mr. Russell's view, a detached judgment by an onlooker that another person *has* acted morally! Why does Mr. Jacks show us first of all the real thing, and then his own burlesque distortion of it? Primarily to prepare the way for some delightful tumbling by Brown and Robinson, but ultimately in order to make clear to the meanest understanding that the whole paper is ironical.

After this sop to the many-headed, we find a fifth and more delicate device directed to the same end. Mr. Jacks admits what his proposition implies. If there is nothing of any worth in ethics except casuistry, by parity of reasoning there can be no value in any abstract science. All science is really art, and useful art at that. Its one infallible test (he seems to agree with Mr. Russell there) is utility. "The position may be compared to that of a person anxious to build the best possible bridge over a particular river at a particular point. He turns up a book called 'The Elements of Mechanics,'" and, as might be expected, it does not mention either the river or the point, nor is he any forrarder with his bridge. So there is evidently nothing in Mechanics.

At this point I will make Mr. Jacks a present of a couple of true anecdotes, which he would doubtless have employed if he

had known them. Stonewall Jackson once wanted to build a bridge over a particular river at a particular point (river-bridges, indeed, of any other sort are rare). He sent for his engineers and for a carpenter and told them what he wished. The engineers retired to their tents to prepare plans. Two hours later the carpenter appeared and said: "Gineral, that bridge is finished, but them pictures ain't come yet." The other story refers to a lecture by Huxley at Harrow. An eminent classical master was observed coming away at the end, and felt called on to explain his presence there: "I just went to see what this Natural Science was like," said he. "There's nothing in it."

The problem, be it observed, which Mr. Jacks set out to solve has been practically solved at least so far as this, that while he has been spending hours over it, with Mr. Russell's passive and futile assistance, he has taken no steps to transfer that four-pound loaf. But just as this thought becomes too harrowing we learn that Mrs. Jones, through an independent and beneficent agency, received it two hours ago, and it is doubtless a loaf of the past.

Well, you will ask me, but what did Mr. Jacks mean, really and seriously mean, by his ironical apologue? There, alas! you have me. Those ironists are terrible fellows to pin down to a meaning. As well interrogate their totem, the bee, *Quæ circumvolitas agilis thyma*? Perhaps he only wanted to produce five columns of excellent copy. Perhaps he wished to call attention to the sad case of Mrs. Jones. Perhaps he desired to illustrate the absurdity of breaking butterflies on wheels. Most probably his ingenuous aim was to rescue abstract science from the sordid utilitarian test, and especially to vindicate the science of ethics, on which he is, I am told, an able and stimulating lecturer. If so, the same thing has been done before, and I will quote a few words from what was then written* :—

"Many a man, including the authors of 'Self-help' and the 'Self-made Man,' have become rich without any reference to the atomic theory, and what has happened before may happen again. I never can make out why Sir Oliver Lodge and others will worry their heads about these abstruse theories. What we want is cheap aniline dyes, to look like natural dyes long enough for the purchaser to get home safe, and after that the deluge."

Cambridge.

E. W. LUMMIS.

YOUTH AND MIDDLE AGE.

THE first impression we gather from a recent book by Dr. Slaughter on "Adolescence"† is the apparent desirability of the institution of a lethal chamber, where persons over 24 years of age shall be gently, but firmly, rendered extinct. The author is quite pathetically impatient of the "middle-aged." To him there is

even something improper in two middle-aged persons presuming to be in love with each other; at any rate, the situation is not only uninteresting, but frankly ridiculous. Dulness is the badge of all their tribe. "The unexpected has no right to happen to the middle-aged," he remarks. We remember that Elizabeth Barrett made a curiously similar suggestion when she in her 39th year, and Robert Browning in his 34th, embarked in their own mature persons on that adventure of love which the world has found neither uninteresting nor ridiculous. It is true that Shakespeare was profoundly interested in his emotional presentment of the adolescent. But the author's assertion that his interest centred in that period of life is far too sweeping. Antony and Cleopatra were a very mature pair of lovers, yet no one regards their tumultuous romance as "stale" or "drab." Macbeth, Lady Macbeth, Lear, Othello, Brutus, Cassius, Coriolanus, Falstaff the immortal, Angelo, Volumnia show that Shakespeare's universal comprehension did not limit itself to any particular lustre. As he himself left adolescence behind his interest centred during the most significant and pregnant years of his activity in mature types. In that still later play of a serener time, it is not Florizel and Perdita who hold us throughout, but Leontes and Hermione. In view of all this—we cite Shakespeare because he is appealed to as a witness—it sounds odd to hear Dr. Slaughter affirm that the humdrum business of life is all that the middle-aged are fit for. Their boasted wisdom does not imply clearness of insight, but is in the last analysis little more than a record of their own failures. Even so, Shakespeare contrived to make the records of certain middle-aged failures the most breathlessly enthralling psychological studies in literature. "Humdrum" is the very last adjective to apply either to them or their "business of life." Dr. Slaughter appears to see the world as a spectacle of the adolescent monopoly of ideals and idealism, and of the middle-aged failure to realise, or even to recognise, the high dreaming of youth. This makes of life a kind of blind alley. If the world, the dream, the ideal, the reforming initiative are to the adolescent; if he is free from those stale commonplaces which an "inept adulthood" believes are the beginning and end of wisdom; he is soon stultified by the lapse of years. He soon grows into that "inept adulthood." All the middle-aged were once adolescent and presumably idealistic; all the adolescent will, in the course of nature, become middle-aged and presumably inept. What good, then, are the vision or the poet's dream of youth? A momentary gleam, soon to be smothered in the fog of "inept adulthood," soon to disappear into the blind and deaf fatuity of the "older person." Youth dreams (perhaps) of regenerating the world. "Every adolescent is a reformer," says Dr. Slaughter. But it is seldom that youth can accomplish the reform; it has neither the time nor the opportunity to impose its ideals. The formation and projection of ideals in adolescence is an exceedingly transient phenomenon—by Dr. Slaughter's own showing. Before it can gain the ear of the world it has merged into the "older person," and the time of

* A Plea for the Useless. By Dr. W. H. D. Rouse.

† The Adolescent. By J. W. Slaughter. Introduction by J. J. Findlay. Swan Sonnenschein & Co. Price 2s. 6d.

idealism is over. It is fortunate that Michael Angelo, and Galileo, and Milton, and Sir Isaac Newton, and Gladstone, and Tennyson and Browning, to mention only one here and there, were not eliminated at the close of adolescence, and before they had had time to do noble things as well as dream them. It is true that "Paracelsus" was a wonderful production for adolescence, but the world would not willingly spare even for that "Abt Vogler," and "Rabbi ben Ezra," and "An Epistle of Karshish." Browning's attitude towards his "Pauline" seems to show him as singularly distrustful of the expression of his adolescent period.

In Professor Findlay's charming introduction, which adds a considerable value to the book, a much more sensible comprehensive estimate of life is put forward. When he quotes those strong lines of one who never reached "ineptitude" through a long life, we heartily follow him :

"Grow old along with me !

The best is yet to be,

The last of life, for which the first was made :

Our times are in His hand

Who saith : ' A whole I planned,

Youth shows but half ; trust God :

See all, nor be afraid ! ' "

We are again personally in agreement with Professor Findlay when he says : "Youth is simpler and saner than most men think it to be." "This exaltation of adolescence," he tells us, "may be wholesome ; but looked at with thorough detachment, I see no reason for selecting any period of human life as especially important in contrast to the rest." F. R.

CORRESPONDENCE.

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DENOMINATIONAL LOYALTY.

SIR,—There is more in the argument which recognises *psychological* limits of comprehension than is at first apparent. It must not be mixed up confusedly with another and a different argument, which insists on mere *intellectual* limits of comprehension. All such arguments are, of course, plausible, and even sound in some degree, but again within their own limits of comprehension. A Church "for the worship of God" might seem a fairly broad sort of Church. But it presupposes some kind of vital agreement as to what the three letters G O D stand for. They are not to be used as a mere X Y Z or abracadabra. That is to say, they have a certain vital filling and devotional content drawn from the history of religion itself, and especially from the march of God in the Christian Church. If we found that under this formula "for the worship of God" an elaborate Parisian ritual of devil-worship was being observed, we should know that we had passed beyond the practical, though not, perhaps, the intellectual limits of comprehension. This, of course, only

demonstrates the case that intellectual formulae are futile for the purpose of expressing the vital conditions of church membership, for one man's God may be another man's devil. If we are to have the truth, then the real truth is simply this, that only Life is adequate to Life, only Life can attract us, and only Life can excommunicate us. We may try until the crack of doom to define this Life in terms of intellectualism, but we shall always fail. We cannot fully describe Life in words ; no, not even in the impassioned words of poetry and prayer. We need silence, and colour, and form : we need all the wordless arts. Above all, we need the living epic of heroic deeds and the thrilling lyric of our Faith's Romance. In brief, our Church needs the Church.

Temperamentally, devotionally, vitally, I may easily find in my own, or any other denomination, a particular congregation or chapel that is all but utterly impossible to me. I cannot habitually worship in it. Its unimaginative and mechanical intellectualism, its frosty rationalism, chills me to the marrow. Its philistine denial of all that is lovely in art, or sacred in symbolism, or suggestive in ritual and ceremonial, repels me. Its appalling failure to feel or to express as a nourishing and sustaining life the historical continuity and mystical fellowship of the Christian Church disappoints my devotional needs and starves my soul. Shail I put that Church right by clamouring for a creed, by excommunicating the monists or the pluralists, and turning the chapel into a philosophical boxing ring or a theological cock-pit ? A creed is no cure, nor is the absence of a creed ; neither circumcision nor uncircumcision, but a new creation. If I drew up the creed myself to my own satisfaction, yet I should disagree with it in a week or so, I hope. Even if it held good for me as a creed, yet its actual interpretation in a particular chapel, and by a particular set of men, would not satisfy me half so well as some actual Church (like the High Pavement Chapel) which has no creed, but has a life breathing in its liturgy and in its symbolisms, and living in its members.

The very notion that a *form of words* can supply a life or safeguard a *depositum fidei* is nothing else but the Intellectualist fallacy raising its Medusa-head in the Church, and turning its flowing life into stone. That notion has surely been sufficiently disproved by ecclesiastical history, ancient and modern. Creeds can kill, but they cannot make alive ; they can fetter the limbs, but they cannot give them strength and elasticity. On the other hand, no Lazarus can be made alive by merely stripping him of his grave-clothes and napkin ; and this truth every Free Catholic known to me takes deeply to heart. Only Life can make him alive. As against the thin and bleak abstractions of Protestant individualism we must insist on the quickening power of the historical Church, and show that its tradition is not a dead encumbrance but the dynamic momentum of an undying life. We must imaginatively realise the whole Christian Community as a live and enduring being. It has an organic permanence, a spiritual solidarity, a religious continuity and consciousness of its own. This is a real throbbing vitality, not a metaphor or a personification. There actually is a

Soul of the Church. If we feel this our whole attitude towards the Church is changed. Our relation towards it acquires a rich emotional and moral quality. A deep reverence for it begins to glow in our heart. Our membership is no formal thing, but has a profound religious meaning. The Church, that soul of it which defies definition, speaks to us in the gladdening accents of encouragement and inspiration. It moves us with the secret language of love. Plunged in its mystical depths we hear almost audibly the words, "Lo ! I am with you always, even unto the end of the world." Henceforth more than Nature to the Poet, more than Country to the Patriot, is the Church to us. We are not troubled over-much about the strange creeds in which men have sought to formulate her Spirit. It is not their authority that commands us, but her very inward soul that sways us. In our moments of public worship and private meditation we may dive, as it were, into her deeper self and commune with all her ancient memories and refresh and invigorate ourselves with her hidden life and sentiment. It is in this Spiritual Church within the Church, it is within the inscrutable secret of her innermost being where the spirit of Jesus still dwells and operates, it is here we would listen to a life that transcends words even as the reality of God transcends words. The holiest enterprise to which we can be summoned is not that of reconstructing a theology or of promulgating a new scholasticism, but of reviving within us the life of the Church. It was a dream, a hope, a vision that broke the heart of Father Tyrrell, and will break the heart of many others ere it can be realised : "I do not mean a sectarian Catholicism at war with heretics ; nor a political Catholicism at war with the States ; but simply a spiritual society organised purely in the interests of religion and morality: To belong to this worldwide, authentic, and original Christian Society, to appropriate its universal life as far as possible, to be fired with its best enthusiasms, to devote oneself to its services and aims, is to go out of one's selfish littleness and to enter into a vast collective life—the hopes and fears, joys and sorrows, failures and successes—of all those millions who have ever borne, or bear, or shall yet bear the name of Catholic, and who have in any degree lived worthy of that same." (A much-abused Letter, p. 64).

Surely it is not altogether a metaphor (except in the sense in which all religion is one huge metaphor) to speak of the memory of the Church. Separate Christians have their own unique and several religious experiences. Any ordinary man's experience is pitifully inadequate to the fulness of the glory of life there is to be experienced. Where I lack another may abound. A third may in some measure make up for the penury of both of us. In this way the totality of separate Christian experiences flows into the corporate life of the Church, and is in some sense held organised and unified there. In her deep and many-coloured life we may find what our poor exiguous existence is starving for lack of. In her treasures and storehouses is wealth and nutriment we need. The Church is a kind of spiritual Exchange, the great ganglion where the

separate nerves of individual experience meet and where their distinctive messages can be compared and reconciled. My one-sided narrowness in one respect is corrected by yours in another respect. Your biases and prejudices are balanced by mine. Our errors cancel and our rightnesses are redoubled. By entering intuitively and devotionally into her life I am able to find your experiences already there, and I redeem myself from pettiness by sharing your contribution to the whole. The spiritual gifts of the ages are not squandered or lost in the tumultuous welter of the world, but are thus conserved (not creedally, but vitally) in the vast consciousness of the Church. I listen to the murmur of many voices made, or about to be made, one music in her. I take my part in the eternal symphony of her praise, and recognise with a sense of emancipation and of joy that I can never again be my own, because I am hers—hers utterly, beyond recall and for ever—as she is Christ's and Christ is God's.—Yours, &c.,

J. M. LLOYD THOMAS.

Nottingham.

BOOKS AND REVIEWS.

JOSEPH AND ARNOLD TOYNBEE.*

WE are not surprised that Miss Toynbee has decided to give some of her precious family memories to the world. The record is a very beautiful one, all the more beautiful because it is simple and unexciting. It consists mostly of letters written by her father and her brother Arnold to other members of the family circle, with a few pages of connecting narrative. Joseph Toynbee is portrayed here, mostly in his own words, as a man of wide and vivid interests and warm sympathies, sensitive to an unusual degree for a man of eminent scientific attainments to the beautiful things in literature and art, with a mind attuned to the deeper spiritual thought of his time. James Hinton, the author of "The Mystery of Pain," was one of the friends with whom he conversed on terms of close intimacy on the problems of life. His sudden death, at the age of 51, Miss Toynbee tells us, was a blow which left his children desolate, and from which they never recovered; and the reader understands. These further reminiscences of Arnold Toynbee will be placed by many reverently beside the memorial address by Lord Milner and the volume which contains the memoir by Jowett. The pen tries in vain to sketch a character, or to fix the elusive charm of a magnetic personality; but these scraps of correspondence, written as the artless fruit of daily intimacy, are more revealing than anything else can be. His delicate considerateness and affection, his fastidious taste, his passionate sincerity in thought and word, his disciplined self-forgetfulness, are not so much described as felt in these sentences, which are brimful of the

fine effluence of his spirit just because they were the fruit of the mood or need of the moment. Few people will be able to handle this little volume without some of the reverence of touch we reserve for our books of devotion. It reveals the hiding-place of power in two noble and beautiful lives, and it is at the same time a private record, compiled with faultless taste, of cultivated English family life, with the warmth of its affections and the closeness of its ties.

THE LIFE OF NIETZSCHE.*

THE translation of the "Life of Nietzsche," by M. Daniel Halévy, is in many respects the most important and illuminating commentary on the Nietzschean philosophy which has appeared in English. For we hold that in the case of few of the revolutionists of thought is it so necessary to interpret the system in the light of the pathology of the mind which created it. Sick men of genius often try to blaze a path of escape for themselves through the physical conditions in which they are entangled. They give themselves to the passionate idolatry of some superman of health or physical prowess just because they themselves are spectators of life from the invalid's couch or the lonely watch-tower of reflection. Friedrich Nietzsche was no exception. Indeed, in few cases has the connection been so clear between the sick soul, the unwilling prey to morbid humours, and the resultant philosophy. With the seeds of insanity lurking in the chambers of his brain, and a physical frame quite unequal to the strain which ambitious genius placed upon it, the tragedy of his life with its fierce fragmentary message reads almost like a story of settled doom. It would be impossible to write anything but a profoundly depressing book upon such a theme, unless the proportion of truth is to be lost in a vague hero worship. Even those who regard Nietzsche as a modern Prometheus, and we are far from accepting any such superlative estimate of his gifts, cannot forget the talons of the vulture buried in the quivering flesh.

M. Halévy is candid in his portraiture, but he is not unsympathetic. If he weights the scales at all it is in Nietzsche's favour; but he cannot escape from the necessity of writing a study in morbid psychology. In his account of the deep and embittered quarrel between Wagner and Nietzsche, we imagine that a great deal more might be said in defence of Wagner. Nietzsche based friendship upon impossible conditions, and was almost fantastically jealous. It was an unpardonable offence in Wagner that he became popular, and the return to Christian sentiment in Parsifal was an act of treachery in the eyes of the exacting disciple. Wagner, on the other hand, in reply to a letter evidently of the "lost leader" type, wrote in a strain of consummate common sense and hearty affection, advising his friend to get married and live a more normal life. Rather

irritating advice, as it proved, to give to this modern Elijah under his juniper tree. Alas! for Nietzsche that an angel never came and touched him. In spite of these uncompanionable characteristics one of the ideals of his life was the establishment of a lay cloister, "a spiritual refuge, free of every school, of every Church," in which men of kindred mind, eager with him to be loyal pagans tolerating no lies, should live in close fraternity. This was the creation of the artistic impulse in him, eager to enshrine his thought, which gave him in other fields a skill almost equal to that of Heine in moulding his stubborn German speech into a thing of pliable and delicate beauty. His moods of rapture had in them something akin to the ascetic glorification of pain. His moments of insight were the prelude to a deeper gloom. The mystic of pessimism is the description which seems to sum him up best in the limits of a single phrase, though, strange contradiction, he was always anxious to avow himself a passionate optimist.

The translation is good, but Sienna for Siena, Pausilippe for Posilippo, and "Holidays at Pentecost" are rather too suggestive of the French original. Professor Kettle's introduction is an interesting attempt to discriminate between the thought and its vehicle. He fixes, like many others, upon "the will to power," the *memento vivere*, as the fruitful idea, which Nietzsche flung out with violent challenge, into modern life. "Zarathustra," he says, "is a counter poison to sentimentalism, that worst ailment of our day. He brings a sort of ethical strychnine which, taken in large doses, is fatal, but in small doses is an incomparable tonic." Of the book itself he says, "We have in English, for the first time, a portrait of him in the intimacies of his life and thought. It exhibits him as better than his gospel, a hundred times better than most of those disturbers of civilisation who call themselves his disciples." We must leave our readers to estimate for themselves the justice of this verdict. We cannot say that we think it would be true to describe this or any other veracious record of Nietzsche's life as beautiful or inspiring. It fills us with pitifulness for the tragedy of a baffled soul rather than with gratitude for a heroic example.

A HISTORY OF THE ENGLISH CHURCH.*

THESE two volumes place the coping stone upon the historical undertaking to which the late Dean Stephens and the Rev. William Hunt put their hands several years ago. The preceding seven volumes contain the history of the English Church from the coming of St. Augustine in 597 to the end of the eighteenth century. Some of them undoubtedly are more valuable than others from the point of view of original research or vivid historical narrative; but taken together they are the fullest and most reliable history of the place and influence of the Church of Eng-

* Reminiscences and Letters of Joseph and Arnold Toynbee. Edited by Gertrude Toynbee. London: Henry J. Glaisner, 56 and 57, Wigmore-street. 2s. 6d. net.

* The Life of Friedrich Nietzsche. By Daniel Halévy. Translated by J. M. Hone, with an introduction by T. M. Kettle. London: T. Fisher Unwin. 8s. 6d. net.

* A History of the English Church in the Nineteenth Century. By Francis Warre Cornish, M.A. London: Macmillan & Co. 2 vols. 7s. 6d. each.

land which we possess. The limitation of view has made the scheme fairly manageable in the centuries which succeed the Reformation, but it has some obvious disadvantages, not the least of them being this, that it excludes from view the interactions of other religious forces, and the totality of Christian influences as factors in national life is never recognised. The Church of England has suffered more than it is ever likely to acknowledge by the artificiality of its pose as the only authentic representative of Christianity in the land; and there must always be something a little distorted in an historical scheme which is constructed on that basis. English Christianity in all the complex forms of its spiritual and institutional life still awaits its J. R. Green.

We are not sure that Mr. Cornish's two volumes are not a little out of scale. We are too near to many of the events which he describes to assign them their proper rank in the procession of history; but it is hardly hazardous to predict that the future will be quite willing to condense some of his chapters into paragraphs. He has set himself to fulfil the task of a veracious chronicler, and he has a good deal of the chronicler's detachment of mind and his instinct for forcible traits of character. At the same time in the case of controversies which are still matters of living memory, however remote they may be from living interests, he might rise sometimes to the height of more tolerant judgments. A chapter is devoted to the Colenso Controversy, but with a marked bias against Colenso's rash heresies, and with no adequate appreciation of the fact that he was simply a generation before his time. This may be an unpardonable sin in diplomacy, but it is hardly the standard by which historical or spiritual insight is to be judged. There is a similar failure to grasp the realities of the situation in the chapter on the Disestablishment of the Irish Church. No reader of this careful survey of events would gather how much the Church was likely to gain by extricating herself from a false position, which fostered indolence and spiritual pride, or how signally disestablishment has proved itself to be a blessing in disguise. These are, however, simply matters of judgment, and they impugn in no way the general fairness of Mr. Cornish's survey or his accuracy in recording facts—which is, after all, the first and last virtue of historical writing.

MEDICINE AND MIND.*

THE field covered by this book is a very wide one, and, in taking for his title "Primitive Psycho-Therapy," the author has understood as "primitive" the whole practise of healing throughout the ages down to our own times, so far as the principles of modern medicine have not been, or are not now, accepted. With this encyclopædic range, the writer expatiates on the multitudinous forms of magical remedies by which humanity has ever been fascinated, and draws the general conclu-

sion that the method of their operation, a mystery for ages, is revealed by the word suggestion. The potent therapeutic agent has been the power of the imagination. No attempt is made in the book to explore further than this generalisation the nature of the healing work of the imagination. Its aim is simply to present an enormous mass of detail, the cumulative effect of which is very impressive. We are led down many by-paths of history to witness the crudities, or pious fancies, or childish sciences, with which Roman, or Greek, or Red Indian, the rustic of the English countryside or the American farmer of our own day, has tried to conquer nature. Thus on the subject of medical amulets we read: "Quintus Serenus Samonicus, author of 'Carmen de Medicina,' is said to have recommended as a cure for quartan ague the placing of the fourth book of the Iliad under the patient's head." In the sixth and seventh centuries St. Eligius, Bishop of Noyon, had to warn the faithful to pay no attention to auguries and sneezings and to the singing of certain little birds, and not to place lights at fountains or at places where three ways met, and not to hang amulets on the neck of man or beast, even though they be made by the clergy and contain the words of Scripture. The more unintelligible the charm the better. The Anglo-Saxon document, the Vercelli manuscript, found its way to Lombardy, but, being undecipherable, its precious pages were cut up to serve as amulets. Dr. Samuel McComb is quoted to the effect that the efficacy of amulets depends upon the fact that they are symbols of an inner mental state, the objects to which the desire or yearning could attach itself—they are auto-suggestions, done into wood and stone. Healing may actually be brought about by such means; for a cabalistic symbol, a drug, the imposition of hands, a bread-pill, the touch of a relic, and many other such things, may cause a patient to yield himself to the therapeutic force which is constantly operative in nature. A talisman, again (*i.e.*, an emblematical object or image, accredited with supernatural powers), is used to insure against disease. Thus the pentacle, or wizard's foot, was often chalked on the doorsteps of houses. The names of the three Magi from the East are still to be seen, as talismanic symbols, on the doors and walls of dwellings in the Austrian Tyrol. The phylacteries of the Hebrews and early Christians belong to this class. Akin to these also are the incantations which employed sacred or other venerable forms of language, like the ninety-first Psalm, which was thrice repeated over water, after which the water was used as a lotion for removing particles of dust from the eyes. There is no need to give illustrations from the chapter on the "Royal touch," but the Blue Glass mania, which sprang up in America about the year 1868, is less well known. General Augustus J. Pleasanton, of Philadelphia, was responsible for this strange outbreak of public folly. Not only grapes obtained an extraordinary rapidity and luxuriance of growth under blue glass, but pigs and calves and birds were similarly treated, and the usual crop of notable cures of human beings was reported in the newspapers. It seems that there was a grain

of truth in the idea, but the larger part of the results attained was due to imagination. It was Dr. Elisha Perkins, of Connecticut (eighteenth century), who introduced the stroking of portions of the body affected by rheumatism, by his "metallic tractors"—two rods, one of brass and one of steel. "It was soon discovered, however, that wooden tractors were fully as efficacious as the metallic ones." It was another case of cure by suggestion. Animal magnetism is another great part of this study, and in this case we see something more promising than primitive superstition, for out of it has come the really valuable development of hypnotism. To many readers, perhaps, it will be a surprise to learn (from the chapter on the "Healing Influence of Music") that modern experiments in treatment by music are believed to have been successful, *e.g.*, Canon Harford's efforts with bands of musicians who have visited hospitals in London, and Dr. Dixwell's similar experiments in Boston. An appendix gives biographies of Paracelsus, Agrippa von Nettesheim, Balsamo, Van Helmont, Nostradamus, Lilly, and others. Altogether the book is a most remarkable and comprehensive treatment of one of the strangest sides of human history.

LITERARY NOTES.

"ILLUMINATED MANUSCRIPTS" is the title of a book by J. A. Herbert, which is announced by Messrs. Methuen in the Connoisseurs' Library. Its object is to present a general view of the history of illuminated manuscripts on vellum, beginning with a few extant remains of classical and early Christian illumination, and following the principal lines of development of the art in the Byzantine, Carolingian, Gothic, and later mediæval schools down to its decay about the beginning of the sixteenth century. The volume will be illustrated by over 50 plates.

* * *

AMONG other new books which are being issued by the same firm are "Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness," by Evelyn Underhill; "A Biblical Introduction," by Dr. Bennett and Dr. Adeney, in two volumes; "The Ideal Home and its Problems," by Mrs. Eustace Miles; and "Man's Supreme Inheritance," by F. Matthias Alexander, who shows that the great phase in man's advancement is that in which he passes from subconscious to conscious control of his own mind and body. Mr. L. G. Chiozza Money's "Riches and Poverty" is also to appear in a new and enlarged edition. The work has passed through nine editions in its original form, and the author has thought it well to present a revision to date of his estimate of the distribution of British wealth.

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A SERIES of lectures delivered in the University of North Carolina by Professor David Starr Jordan, President of Stanford

* Primitive Psycho-Therapy and Quackery. By R. M. Lawrence, M.D. London: Constable. Boston: Houghton Mifflin. 7s. 6d. net.

University, is about to appear in book form under the title "Stability of Truth." The lectures comprise a discussion of reality as related to thought and action, and the volume will be issued almost immediately by Messrs. Williams & Norgate.

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MESSRS. DUCKWORTH announce a re-issue of their admirable series "The Library of Art," in a new style at a popular price, the first volumes of which will be ready at the end of this month, including Lord Balcarras's "Donatello," Dr. W. Bode's "Great Masters of Dutch and Flemish Painting," Professor G. Baldwin Brown's "Rembrandt," Professor Ernest Gardner's "Six Greek Sculptors," and "Roman Sculpture from Augustus to Constantine," by Mrs. Arthur Strong.

* * *

A NEW volume of sermons by Mr. Stopford Brooke, called "The Onward Cry," has just been issued by Messrs. Duckworth. It is appropriately dedicated to the Rev. Henry Gow, at whose chapel at Hampstead the sermons were delivered.

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AMONG the ten new books which Messrs. Dent & Sons are adding to "Everyman's Library" are an English edition of the old book containing the records of the Franceschini murder case, which was picked up by Robert Browning from a market stall in Florence, and became the original source of "The Ring and the Book," and Herbert Spencer's "Essays on Education," for which a long introduction has been written by Dr. Eliot, formerly President of Harvard University. Messrs. Dent also announce a series entitled "Ethics of the Times," which will include a new work on "Religion and Immortality," by Mr. G. Lowes Dickinson.

PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD:—The Servant of the Lord: Robert H. Kennett, D.D. 2s. 6d. net.

MESSRS. T. & T. CLARK:—The Moabite Stone: Professor W. H. Bennett, D.D. 2s. 6d. net.

MESSRS. CONSTABLE & CO.:—Emerson's Journal. Volumes 3 and 4.

MESSRS. HARPER & CO., LTD.:—Harper's Library of Living Thought. The Birth of Worlds and Systems: A. W. Bickerton. 2s. 6d. net.

MR. T. FISHER UNWIN:—Woman and Labour: Olive Schreiner. 8s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Reprints from the Report of the Fifth Universal Congress for Free Christianity, Berlin, 1910. Philosophy and Theology in the Nineteenth Century: August Dorner, D.D. 1s. net. God and the Religions: Dr. Heinrich Lhotzky. 6d. net. What we want, a Confession—no Programme: Christof Schrempf, Lic.D. 6d. net. The Art of Preaching in Germany: Friedrich Niebergall, Lic.D. 6d. net. The Significance of Judaism for the Progress of Religion: Dr. Hermann Cohen. 6d. net. The Two-fold Gospel in the New Testament: Adolf Harnack, D.D. 6d. net. A Survey of Liberal Religion in the United States: Rev. Thomas Slicer, M.A. 6d. net. The Religious Views of Björnson and Ibsen: Kristofer Janson. 6d. net.

AMERICAN UNITARIAN ASSOCIATION, BOSTON:—Heralds of a Liberal Faith: Edited by S. A. Eliot, D.D. 3 vols.

FOR THE CHILDREN.

WILLIAM MORRIS.

In 1834 a boy was born in a large house on the edge of Epping Forest. For the first few years of his life he lived in close touch with the fine old forest land. Yet, really, as you will see after, he was born and lived in the thirteenth century, for he dreamed himself back into it. The most wonderful thing of all, perhaps, is that he made other people want to live in that far-off time, so that they got into a way of building beautiful old-fashioned houses, instead of ugly boxes with rows of square, flat windows, and they began to read about Chaucer and St. Francis of Assisi, and to buy illuminated manuscripts, and to build churches that will look hundreds of years old when the stone gets a little dirty. It was a thought of William Morris, and the aim of his life, to make people in love with old England, the "Merry England" we read about sometimes, when everybody took time to live, and was not in a frantic hurry; when children were fond of singing and dancing, and playing games, and did not know what it meant to go to work. Morris loved to think of the England of old times, with village holidays, Yuletide fun and burning logs, when every great house had its jester, and when you could watch the knight going off to the war with his esquires, and see his lady's handkerchief as it waved farewell from the window high in the grey walls.

But, for all his dreams, Morris actually lived in the nineteenth century, and his world of romance was Epping Forest. He made the best of what he had, and found the forest a grand old world to be living in. Its trees, especially the hornbeam which is at its best in Epping Forest, he grew to love; they were companions whose names he knew, and under whose thick branches he could walk, making up all sorts of stories. To go for walks, long rambles into the deep shadowy places, was one of his chief pleasures. He had quick eyes, always on the look-out for fresh things, and then never satisfied till he knew their names and all about them. Strange animals would come, looking for food or adventures, into his father's grounds; birds of every kind were there at one time or another. And you can imagine how Morris would watch them; keeping as still as a stone, and as keen as a hawk; noticing the shape, the feathers, or fur, the eyes, so that long afterwards, when he came to be a designer or painter, he could use the remembrances of his childhood to help him. Flowers, too, were a pleasure to him as a child, and he was careful to attend to his own little garden. But his greatest joy in the open air was when he was old enough to ramble away to the river Lea, and the marshes beyond, and the little streams feeding the river. Here he would delight in watching the ripples a stone makes when you throw it into the water, or the long lines the water rat leaves behind him as he swims for the opposite bank, or the glorious cups and leaves of the marsh-marigolds and the water-lilies. And all the time he would

be imagining stories of the olden times. Nothing could draw him away from the streams or the forest; they were like his private study, a quiet place where he could be alone, and fill the hours with talks and fancies. When others went into London, he stayed with the water and the trees.

Of course, his stories had to have a beginning. Nothing grows out of nothing. A carpenter must have wood to make a table, and he must know how to use a hammer and a plane.

Morris' stories began with his reading. He was a hungry little reader, with an appetite that was never satisfied. He found story books as naturally as a bird finds its nest. It may have been because he was a weak boy, though he became strong as he grew older; and weak children are often fond of reading—I suppose because they cannot play quite as much as others. Now, Morris's reading was just the kind to make him imagine tales for himself. He read Sir Walter Scott's stories, which are so full of pictures and fancies that people called him the "Wizard of the North." And you would never guess how early Morris began to read them. When he was only four years old! By the time he was seven he had read them all, or nearly all. Perhaps you have read "Ivanhoe," or some other story by Scott, and if you have you know how long it was, but you know, too, what scenes there are. Well these scenes made a kind of imaged world, a fairy-land, for little William Morris, and he always seemed to be walking about with thoughts of Scott's heroes and knights, ladies, soldiers, and serfs.

When he came afterwards to write tales and poems, he used up a great deal of the things Scott wrote about, such as armour, banners, processions, monks, fair ladies, wide countrysides, horses richly clad, altars with candles lighted on them, and churches filled with incense.

He was such a careful reader of the things he wanted to read about. It was just the same as with the forest things; carefully, exactly, separately. None of your rapid idle glances for Morris; he was always ready to take pains, if he cared about a thing at all: he wanted to know it properly, so that he could always remember it. Why, once he described the windows and tower and porch of a church, every little bit of it; yet it was nearly fifty years since he had seen the church itself. That was how he read Scott. Scott's stories were full of the pictures of olden times, those days that go back to what we call the Middle Ages (though nobody seems to know what they are in the middle of). Anyway, Morris thought so much about them that he got into a habit of imagining England as she used to be, and was always wishing the old times were back again. Not the old coaching days, and the rollicking times of the eighteenth century; but hundreds of years before. He had only to take a lonely walk, and he soon felt that he was back in the England that had vast woods everywhere, with wide pastures and cornland that needed no fences, with few roads, except the strongly made ones that the Romans had left, and the thin tracks that led you over the downs, those bridle paths for the pack-horses that brought the wool, leather,

swords, spears, and other things that could not be had in most of the villages. There were great frowning towers, here and there, where some lord had his castle home; there were monasteries, that always seemed to be settled in the loveliest valleys of the land; and along every high-road you passed priests and friars and knights on horseback, as naturally as you pass policemen, and tramps, and motor-cars to-day.

When anyone can imagine a past like this, they are said to be romantic, and certainly few have felt the beauty of romance more than William Morris. It was as simple a thing to him and as necessary as breathing; it comes out even in the titles of his stories, with such names as "The Story of the Glittering Plain," "The Well at the World's End," and "The Sundering Flood." If you remember this, it will make you understand the spirit of Morris's life and work. You will see a boy growing into manhood, becoming a great and famous man, and yet never parting with the beautiful fancies of his childhood.

Though he had to leave Epping Forest, with its fairy glades, its birds, its long happy days; though he could not read much of Scott when he went off to a public school; though he had to go to Oxford, where men often grow foolishly clever and laugh at what they did as boys; though afterwards he had to work very hard all his life, and met with troubles and disappointments like the rest of us, yet he kept his boyhood.

He never grew out of it, never became shy about it.

The dreams of the boy were the dreams of the man too. The England he imagined as a boy—an England of good, brave, happy men and women, an England of noble deeds and kindly charities, and sound honest workmanship, but also an England of jest and laughter and song—this was the England he thought of all his life, and worked for to the end. E. D.

MEETINGS AND SOCIETIES.

SOUTH AFRICAN NOTES.

THE projected visit of Mr. Tarrant has sent a wave of excitement throughout Liberal circles in South Africa. For the first time in history the Southern portion of this comparatively unknown continent is to have the great central truths of religion, unmixed with ecclesiastical dogma, taught and preached in the large centres of population throughout the land. I make the qualification "unmixed with ecclesiastical dogma," because it would be foolish and unjust to ignore the fact that the dogmatic Churches have done splendid work in South Africa not only amongst the European population, but also amongst the coloured and native peoples. But even in the dogmatic or creed-bound Churches there is a feeling abroad that there is something deeper and more essential than dogma in our religious life, that that something—which is more than freedom, perhaps I might say that it is freedom and love combined—demands clearer recogni-

tion and greater emphasis than it has hitherto received, and that the evangelisation of the world can only be accomplished by wedding the spirit of Jesus with all that is best in other religions, and with all that is best in modern thought and modern methods of training and education. As the anonymous author of "The Creed of Christ" remarks with great truth, the system of thought and religion from which Jesus strove to emancipate the human mind "was re-established among men on a wider and firmer basis, and as a sterner and more stringent despotism—in his name. I know of nothing in history more tragic or more pathetic than this betrayal of Christ by Christendom as such, and more especially by those earnest and devout Christians who profess to regulate their lives by his precepts." It is for Liberal Christianity to act the part of "the disciple whom Jesus loved," and to show what faithfulness to the spirit of Jesus really means.

A few outstanding facts about South Africa will bring home to the English reader a sense of the great difference between the conditions which prevail here and the conditions which prevail in colonies like Australia and New Zealand. The total white population in the whole of South Africa is a little over one million, spread over an area of 490,000 square miles, excluding Rhodesia. Of this population, fully one-half is of Dutch descent. Of this half by far the larger portion are still living, religiously speaking, in the atmosphere of seventeenth century puritanism—a puritanism not of the nobler, Miltonic sort, but one too often tainted, I fear, with the spiritual selfishness which springs from a too exclusive concern for the safety of one's own soul. Readers of Olive Schreiner's "Story of an African Farm" will remember the description she gives of a religious service which is held at the solitary farmhouse, far away from the great centres of civilisation. That picture may be somewhat exaggerated or overdrawn, but it is exaggerated only in the sense that Dickens exaggerated when he described the street and village life of the England of sixty or seventy years ago. In the larger, and even in the smaller centres of civilised life, such types of religion as those which Olive Schreiner describes have died out, but they have left their mark on South African life, especially the life of the isolated farm and country village. To this half of the people of South Africa, then, Mr. Tarrant's message will not appeal, and it would be waste of time to attempt, in so short a period of time as his visit will cover, to reach this part of the population. With regard to the other half, which, for convenience, I may call the town population, the larger part of it is much more concerned with the gospel of getting on than with the deeper truths of religion. Our town populations are largely materialistic, or indifferent to the deeper meanings of life. Yet it is to these town populations that Mr. Tarrant will have to make his appeal. He will therefore concentrate his energies on such places as Cape Town and its suburbs, Johannesburg, Pretoria, Durban, East London, and Port Elizabeth. In all these places there are many thoughtful and cultured men and women belonging to the

scholastic, artistic, or learned professions, to the Civil Service, and to the commercial and artisan classes, who are waiting for a larger interpretation of spiritual things. But the chief point to note is that while in Australia and New Zealand the Liberal preacher has a homogeneous people to whom he can appeal, the Liberal preacher in South Africa is brought face to face with a heterogeneous population from over half of which he is cut off, partly by difference of language, partly by difference in intellectual and spiritual development, while from the larger part of the other half he is cut off by the fact that religion, in any shape or form, no longer appeals to them. The cable messages, in announcing Mr. Tarrant's visit, spoke of him as coming to establish Liberal Churches throughout South Africa. That is the large and airy style of cable messages. Those of us who know, will be satisfied if Mr. Tarrant succeeds in establishing one additional Liberal Church in the sub-continent.

Turning to other matters, readers of THE INQUIRER will be interested to learn that an attempt has recently been made to unite the principal non-episcopal Churches of South Africa. The Wesleyans declined to take part in the negotiations, the Wesleyan Conference declaring that "the time has not yet arrived for organic union." A draft Constitution and Basis of Union were drawn up by delegates representing the Presbyterian, Congregational and Baptist Churches, by which, had the proposed constitution been adopted, the new organisation would have been known as "The United Church of South Africa." The first clause of the proposed "Basis of Union" reads as follows: "This Church acknowledges and adores one living and holy God, the Maker of all things, Who is Spirit, and Who is revealed in the order of the universe, and in man's history, and is made known in the Gospel, and in Christian experience, in the Trinity of Father, Son, and Holy Spirit." This reads like an attempt to save the doctrine of the Trinity by rather elusive phraseology. However, the representatives of the Churches concerned refused by a large majority to ratify the Draft Constitution. One of the chief promoters of Union writes to me saying: "I put down the breaking up of our union proposals to ignorance, prejudice, and want of faith."

Another question which is agitating both church-going and non-church-going people is that of racial inter-marriage between whites and blacks. The marriage laws in the various States or Provinces differ considerably, and the Government recently brought in a Bill to assimilate them. According to the law in Cape Colony, for example, a European may marry with a native or coloured person, but in the Transvaal this is not permitted. The negrophobes are all in favour of the Transvaal law, and they denounce miscegenation as leading to social and political equality and the ultimate destruction of a "white" civilisation. Sober-minded people, however, while allowing that miscegenation is undesirable from every point of view, point out that legal restriction and coercion is one of the worst ways of trying to prevent it. Legal restriction of inter-marriage would promote immorality, increase illegitimacy, demoralise the parents, and,

through the parents, the offspring. It is said that miscegenation is more common in the Transvaal than in the Cape, but statistics on the point are difficult to obtain. If the statement is true, it shows how useless restrictive laws are in such matters. The Episcopal Church and the leaders of the Nonconformist Churches have declared emphatically against legal restrictions, and the Witwatersrand Church Council has published a circular in which, after pointing out the unwisdom of the Transvaal law, it states that it has hitherto silently acquiesced in that law, because it was always possible for the parties concerned to come down to the Cape and be married here. The Government is apparently waiting to ascertain the strength of public opinion and the state of mind of its supporters. There is no provision against inter-marriage in the Government Bill, but an amendment prohibiting such inter-marriage has been proposed by an influential member of the Ministerial party, and it is known that there is a very strong body of opinion both in the House and throughout the country in favour of the strict legal prohibition of inter-marriage between whites and native or coloured people. The whole subject is surrounded by difficulties which are simply appalling. We are all groping in the dark. But we have, at any rate, one gleam of light on this particular problem, that is, that legal prohibition would increase immorality, would be attended with grave injustice to many worthy people who have attained a higher standard of civilisation than many white men, and would blight with a social stigma the lives of many innocent children. When one remembers how the Apostle Paul wrote of a runaway slave as "our brother beloved" he will understand how closely this question touches practical social and religious problems, and how the injustice it would involve would rankle in the minds of those on whom it would place a ban and a stigma.

Cape Town.

R. BALMFORTH.

HOSTELS FOR WOMEN.

At a meeting of the Rosslyn Hill Chapel Women's Union, which was held at Hampstead on Thursday afternoon, February 16, Mrs. Clarke, until lately secretary of the Manchester Local Government Association, gave an address on "The Need for Women's Lodging Houses." Mrs. Walter Baily was in the chair.

The address began by a reference to a book by Mrs. Higgs, "Five Days and Five Nights as a Tramp," the reading of which had started the Manchester crusade against the evils of the common lodging-house system. Mrs. Clarke herself undertook to ascertain the present conditions, and visited the common lodging-houses of the city with the medical officer. At the first house they entered a very bad state of affairs was discovered. The staircase was so rotten that it was difficult to imagine how some of the women, lying in a drunken sleep in the room upstairs, had reached it in safety. In this room inspection revealed absolutely filthy sheets and the terribly verminous condition of some of the sleepers. Downstairs the sanitary arrangements were bad and grossly neglected, and yet, although this house had been reported on and con-

demned two years before, nothing had been done. At another place the only accommodation for ablutions was in a backyard opening by a narrow passage into the street. Here was a bench on which stood three basins, all water having to be fetched from the house. This establishment, too, had been reported as inefficiently supplied in this respect, but no steps had been taken to enforce improvement. In company with the man whose duty it is to inspect the women's lodging-houses every night, Mrs. Clarke went, at 4.30 one morning, to see one house. Together they went upstairs to a large room, and here they found a crowd of women herded together—some in bed, some half dressed, some the worse for drink, and others with apparently no remaining sense of modesty, the only person in charge being a man; and yet among them were decent women and girls, driven into this company for lack of any other place to which they could go. Surely there should be some safe house in which such women could find a refuge and a chance of leading a respectable life, a house which would be closed at a reasonable hour instead of remaining open for all comers through the night. Glasgow led the way in supplying this need nearly forty years ago, and last September the Manchester Corporation opened "Ashton House," with its 220 beds, its kitchen, where the women can cook their own food, its day-room for those who are working short time, its laundry and drying cupboards, and scrupulous cleanliness in all its details. But these houses are needed in all our large towns, and it should be the duty of every woman to bear her part in this work, not by giving money, but by her knowledge of the subject through reading what is written on it, and by the passing on of that knowledge to others, so helping to form that weight of public opinion which can force a reform into being.

After the address, Mrs. Baily strongly commended to the audience a book entitled "Where Shall She Live?" by Mr. Hayward and Mrs. Higgs, which deals fully with the subject and gives the experiences of one who, in the character of a poor woman, herself passed many nights in both common lodging-houses and casual wards. After some questions, a cordial vote of thanks closed the meeting.

WINIFRED HOUSE INVALID CHILDREN'S HOME.

THE twentieth annual meeting was held at the Home on Wednesday, the 22nd inst. W. M. Blyth, Esq., was in the chair, and there was a good attendance of subscribers and friends.

The financial statement and report were read by Mr. Ian Pritchard, hon. secretary. A very satisfactory account of the health of the children who have left during the twelve months, and of the patients remaining in the Home, was given. Many times during the year all the 18 beds have been filled, and often there have been as many as twelve lying-down cases, making necessary the carrying of the children when moving from ward to playroom or into the garden. For a great portion of the year the children are in the open air, and have their meals served in the garden, which was formerly gravelled, but is now

made more available and much improved by being covered with tar paving.

Mr. Blyth, in moving the adoption, dwelt on the problem which the Home was endeavouring to solve of helping to health and strength the weaklings of society. From his own experience he could mention numerous instances of children who, but for the stay at the Home, would almost certainly have been helpless cripples for life. Many of the old patients were now in good situations and were a blessing to their families and surroundings.

Rev. W. C. Bowie seconded the resolution, and spoke of the many small institutions that were doing excellent work like Winifred House scattered all over London and elsewhere. It should be recognised that the work done was in the main voluntary.

The officers and committee for the coming year were duly elected, and the thanks of the meeting given to Miss Phillips, the lady superintendent, the nursing staff, and medical officers. The meeting closed with a few words of thanks to the chairman.

HODGSON PRATT MEMORIAL LECTURES.

It is proposed to institute, in connection with the International Arbitration and Peace Association, and in continuation of the work of Hodgson Pratt, its chief founder and President for many years, a course of lectures on questions relating to international peace, somewhat on the lines of the International School of Peace in Boston, U.S.A., and the Ecole de la Paix in Paris.

The lectures will take place at Essex Hall as follows:—Tuesday, March 7, at 5, "The Declaration of London," by the Rev. T. J. Lawrence, M.A., LL.D. (formerly Deputy Professor of International Law, Cambridge); chairman, Sir Albert Spicer, Bart., M.P. Friday, March 17, at 5, "The Respective Spheres of Arbitration and Litigation in International Disputes," by Mr. Francis Hirst, barrister-at-law (editor of the *Economist*); chairman, the Lord Chancellor. Tuesday, April 4, at 8, "The Diplomatic Service," by Mr. Arthur Ponsonby, M.P.; chairman, Mr. G. P. Gooch. Tuesday, April 11, at 8, "The Economic History of War," by Mr. G. H. Ferris. Tuesday, April 25, at 8, "National Control of Foreign Affairs," by Mr. Henry Noel Brailsford; chairman, Mr. John A. Hobson. Tuesday, May 9, at 8, "The Alien Question." Tuesday, May 23, at 8, "Superstitions of Militarism," by Mr. John M. Robertson, M.P.; chairman, Sir William Collins, M.D. Admission free. Reserved seats, 1s. for single lectures, or 5s. for the series, may be obtained at 40, Outer Temple, W.C.

THE SOCIAL MOVEMENT.

CHILD LABOUR LEGISLATION IN EUROPE.

THE Board of Trade Labour Gazette in its February number has an interesting abstract of a valuable report on Child Labour Legislation in Austria, Belgium, France, Germany, Italy, and Switzerland,

which has been recently issued by the United States Department of Commerce and Labour. From this abstract we reproduce a few details which are relevant to some social questions, now much discussed in England. The Austrian Industrial Code contains a number of provisions regarding apprentices. Industrial employees under eighteen years of age must be permitted to attend the industrial continuation schools at such times as are fixed by the schedules of those schools. If there are no such schools for female employees, the latter shall be permitted to attend domestic science schools wherever such schools exist. Belgium, a land of cheap labour, and relatively bad industrial conditions, is nevertheless adding to her labour code. Home industries occupy more than one-sixth of the industrial population, but persons employed in them, as well as those engaged in agricultural occupations, lie entirely outside the scope of the Factory Act of 1889, which created a class of "protected persons," consisting of males under sixteen years, and females under twenty-one years of age employed in industrial establishments. We may infer something of the conditions of child labour from the fact that there is as yet no Belgian law for the obligatory attendance of children at school.

THE most recent law dealing with child employment in France is that of April, 1909, which is of particular interest because it applies to commercial establishments. It provides that the different kinds of work which are forbidden women and children under eighteen years of age, because of the danger they involve, or because they overtax the strength of women and children, or because they are morally harmful, shall be determined by administrative regulations issued on the advice of the Superior Commission of Labour and the Consulting Committee of Arts and Manufactures. "The law of 1892 provided for the enactment of a number of similar "administrative regulations" for industrial establishments. Italy by a code enacted in 1907 unified previous legislation regulating the employment of women and children. Twelve years is the minimum age of admission to industrial establishments generally. For underground work in mines it is thirteen years where power-driven machinery is used, otherwise fourteen years. Children under fifteen may not be employed in dangerous, unhealthy, or excessively fatiguing work even in establishments not subject to the law; nor may they work more than eleven hours per day.

UNDER the German industrial code industrial employers are required to grant to their workpeople under eighteen years of age, who attend a recognised continuation school, the necessary time for compliance with the schedules of such schools. Another section extends the same rule to workpeople and apprentices in commercial establishments in places where there is a commercial or trade school recognised by the State or the Municipality. The term "continuation school" includes institutions in which girls receive instruction in handicrafts or in domestic science. Attendance at continuation or trade

schools may be made compulsory for all boys employed under eighteen years of age, and for girls and female apprentices employed in commercial establishments, wherever such attendance is not already obligatory.

* * *

IN Switzerland children under fourteen years of age may not be employed in factories, a term which applies to every industrial establishment in which a number of labourers are employed simultaneously and regularly, in closed rooms outside their homes. In the case of children in their fifteenth or sixteenth year, the time required for school, for religious instruction, and for work in the factory may not exceed a total of eleven hours per day. School and religious instruction must not be interfered with by work in the factory, and many of the Cantons have made attendance for two or three years at continuation schools or continuation courses obligatory for young people over fourteen years of age.

ANNOUNCEMENTS.

THE annual meeting of the Anti-Slavery and Aborigines Protection Society will be held at the Westminster Palace Hotel on the afternoon of Friday, March 3. The speakers will be Sir T. Fowell Buxton (president), Sir Godfrey Lagden, Thomas Hodgkin, Esq., D.C.L., P. A. Molteno, Esq., M.P., Noel Buxton, Esq., M.P., and the Revs. Percy Dearmer, R. C. Gillie, and John H. Harris. The special features of the meeting will be a speech by Sir Godfrey Lagden, on the need of a native college in South Africa; and the farewell to the Rev. J. H. and Mrs. Harris, who will leave shortly afterwards for West Central Africa and the Congo. The meeting is open to the public, and tickets may be obtained from the Offices of the Society, Denison House, Vauxhall Bridge road, S.W.

THE annual meeting of the London Sunday School Society will be held at Essex Hall on Saturday, March 4, at 5 o'clock. Tea at 5.45. At 6.30 a conference on "Church and School" will be opened by the president, Mr. Ronald Bartram.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

The Missionary Conference.—At the meeting of the Missionary Conference Committee on Monday last the following was resolved:—"That the members of this Committee place on record their deep sense of the loss sustained by the Missionary Conference in the passing away of their valued friend and fellow-worker, the late Rev. James C. Street, who was one of its principal founders in 1860, and its Jubilee President in 1910; who secured for its work the effective assistance of a handsome Jubilee Fund; than whom the Conference never possessed a more devoted supporter or one who had more thoroughly its best interests at heart, or won more completely the personal affection of his fellow-members; and that the Secretary be instructed to convey this resolution to Mr. Street's family with an expression of the

Committee's sympathy." The week-night lectures arranged by the Missionary Conference at Douglas have been continued by the Rev. H. D. Roberts, of Liverpool, on December 8, his subject: "Is Man Naturally Good?"; The Rev. E. W. Sealy, M.A., of Manchester, on January 12, "From the Church of England to Unitarianism"; and the Rev. J. Morley Mills, of Manchester, on February 9, "From Wesleyanism to Unitarianism." The attendances have been encouraging, and interest has been aroused. The Conference is continuing lectures at Walkden, and has organised United Mission meetings at Mottram.

Accrington.—The annual meeting of the Unitarian church (Rev. W. G. Topping, minister), was held on Saturday, February 18, when Mr. E. J. Bradshaw occupied the chair, and reports and financial statements for the past year were presented. The report of the Church secretary, Mr. J. J. Mather, showed that there had been a gain of 13 new members, and the attendances at the Sunday services had increased during the latter half of the year. Addresses were given by the chairman, Councillor J. R. Cameron, and the minister, Rev. W. G. Topping, as well as by Mr. J. E. Wilde, the Jubilee Independence Fund treasurer, and Mr. W. Wilde, manager of the Penny Bank. An entertainment followed.

Ballyhemlin, Co. Down.—The Rev. John Barron, the recently appointed minister of the Non-Subscribing Presbyterian Meeting House, has commenced afternoon services in the Orange Hall, Ballyhalbert. The hall is filled at each service.

Bury St. Edmund's.—A concert in aid of the new organ fund was held at the Churchgate-street Chapel on Tuesday evening, February 14. The Mayor (Mr. J. Ridley Hooper, J.P.) presided, and was supported by the Rev. J. M. Connell. During an interval in the programme the chairman referred to the regret which was felt by all at the approaching departure of Mr. Connell.

Cardiff.—As a result of the visit of Miss Brooke Herford to Cardiff on January 31, 1911, a branch of the British League of Unitarian and other Christian Women has been formed. The first meeting was held on February 20; 23 members have been enrolled.

Doncaster.—We regret to record the death, on February 15, of Mrs. William Cole, at the age of 70. She and her husband, who survives her, had for forty years been attached to the Free Christian Church at Doncaster, and for more than twenty years, during which her husband was treasurer of the church, she was a steady and generous helper, and was deeply respected by all who knew her. She was sister to Charles Wightman, J.P., for some years warden of the church, and the present Mayor of Doncaster.

Hull: Park-street Church.—On Wednesday, February 15, a gathering of the congregation and friends took place to say farewell to Rev. W. and Mrs. Whitaker in view of their departure to Platt Chapel, Manchester. Mr. Harris, who took the chair, expressed the great regret of the congregation at losing Mr. and Mrs. Whitaker's valuable services, and specially mentioned the indebtedness of the church to Mr. Whitaker for the long-desired publication of the history of the congregation. His remarks were cordially endorsed by Mr. Bailey Holmes, on behalf of the Sunday school, and Mr. Ernest Strachan for the Institute. A presentation was then made to the minister and his wife by Mrs. W. F. Harris, on behalf of the members of the congregation and Institute.

Leicester: Free Christian Church.—The annual meeting of the congregation was held on the 21st inst., Mr. C. H. Roberts in the chair. The annual report records a year of earnest work, under the leadership of the Rev. Kenneth Bond. The finances are in a satisfactory condition. An effort is being made

to extinguish the debt of £375 on the buildings, which in 1900 cost £4,600. £215 has been raised. The British and Foreign Unitarian Association has promised the last £50 if the amount needed is raised by the end of March; £110 is still required.

London: Essex Church: Gift of New Institutional Building.—At the annual meeting on February 22, the congregation formally accepted, with a very hearty vote of thanks, the offer made by Mr. Edwin Tate to erect on a site opposite the church a new building, to provide accommodation for the various societies, clubs, and classes connected with the church, including those for which temporary premises are at present found in the house adjoining the church. The building will include three distinct sets of rooms: a congregational hall, to seat about 180, panelled in oak, and decorated in the style of Wren, with vestibule and cloakrooms; a set of rooms for the men's club, large enough to admit of a greatly increased membership; and a third set of classrooms, including a small hall, for use by other societies, committees, &c. The last two departments have separate staircases and entrances, and will both be available for the Sunday-school. In addition to erecting the building, Mr. Tate contributes a large sum towards the endowment fund to meet the rental of the site, and the fund is raised to the amount required by donations from Mr. T. B. Bowring, Mr. C. Hawksley, and Mr. R. P. Jones. The building will be known as Lindsey Hall, in commemoration of Theophilus Lindsey, founder of Essex Chapel (now Essex Hall); the architect is Mr. R. P. Jones, secretary of the church, and it is expected that the rooms will be ready for occupation in time for the opening of the next winter season. Mr. Tate's generous gift is on a scale unparalleled in the history of the London churches, and it will provide a splendid opportunity for the extension of the institutional work and influence of the church in its neighbourhood—work which for many years has been limited and confined by the inadequate accommodation which the present schoolroom affords.

London: Finchley.—We are glad to hear that the Unitarian congregation at Finchley have at last acquired a site for their future church and school buildings. It lies in Granville-road, between Ballards-lane and the Great North-road, half a mile from Church End station, and within a short tram ride from the Hampstead Garden Suburb. The cost of the site has been most generously defrayed by Sir Edwin Durning-Lawrence, but money will now be needed for building.

London: Wandsworth.—The Rev. W. G. Tarrant preached for the last time before his departure on his missionary tour in South Africa on Sunday, February 19. On Wednesday, February 22, the annual meeting of the congregation was held, when the report and accounts were adopted, and those present gave Mr. Tarrant a hearty God-speed. The Committee are making the necessary arrangements for the supply of the pulpit during the absence of their minister. The preachers for the next few weeks will be as follows:—February 26, the Rev. Henry Gow, B.A. (Hampstead); March 5, Rev. J. Edwin Odgers, D.D. (Oxford); March 12, Rev. C. J. Street, M.A., LL.B. (Sheffield); March 19, Rev. J. Estlin Carpenter, M.A., D.D. (Oxford); March 26, Rev. J. E. Stronge (Kidderminster); April 2, Rev. W. Copeland Bowie; April 9, Rev. C. Hargrove, M.A. (Leeds).

Luton.—On Sunday evening, February 19, the Rev. A. A. Charlesworth conducted the last of the six special services in the Picture Palace, Gordon-street, the subject of his sermon being "The New Note in Religion." The average attendance of adults at these services has been slightly over 60. The services for the future will be held at 3, Church-

street (next door to the Waverley Temperance Hotel), close to the centre of the town.

Sheffield: Upper Chapel.—The annual tea-party and meeting of the congregation was held on Wednesday, 15th inst. After tea an organ recital was given in the chapel by Mr. Arnold Bagshaw. Mr. A. J. Hobson, J.P. (treasurer), presided at the Congregational meeting, and moved the adoption of the report and accounts. The chief feature of the past year had been the Centenary celebration of the establishment of the Sunday school, marked by the reconstruction of the classrooms, the bazaar to meet the estimated cost of these alterations, and the reunion of teachers and elder scholars, past and present. The bazaar fund had realised £304 4s. 11d., a little more than the amount asked for, but further special expenditure amounting to £169 19s. 10d. had been incurred. To meet this a voluntary rate of 50 per cent. was voted by the meeting to be put on the pew rents for the current year. The Attercliffe Church was congratulated on making a further increase in its annual contribution towards the ministerial expenses. A vote of thanks to the ministers and officers, trustees and committee was passed, and Revs. C. J. Street and J. W. Cock in responding were warmly greeted. On the suggestion of Mr. W. Sinclair, a special committee of volunteers from the meeting was elected to consider and report on the possibilities of a forward movement, to stimulate the members to better work for the church, and awaken more interest among thoughtful people outside.

NOTES AND JOTTINGS.

"TWO LITTLE STREET BOYS."

At the funeral of Colonel Balfour this week, it was noticed that two wreaths of evergreen bore cards with the following inscription:—"To the memory of Eustace Balfour, on behalf of the two little street boys whom he once held on his shoulders that they might see a London procession."

SANTA CROCE AND FLORENCE NIGHTINGALE.

The English Consul-General in Florence has sent a letter to *The Times*, in which he states that permission has been granted by the Minister of Public Instruction for a mural tablet to be erected in the cloisters of Santa Croce to the memory of the late Miss Florence Nightingale. Herr Von Kaufmann, the owner of the villa La Colombaia, where Miss Nightingale was born, has also consented to a tablet being placed there.

A REMINISCENCE OF BISHOP WILKINSON.

"In questions of beauty and love it is safer to be on the side of the artist and the lover; and in matters of religion it is better to be on the side of the saint. The mistake is when the saint or the artist or the lover predicates that the emotion is an objective one, which all can feel, or ought to feel. And when on the religious plane the saint begins to dogmatise, and to say that thus, and thus only, can God be found, and to think that such secrets are hidden from the world because of their grossness and the hardness of their hearts, then he becomes a false prophet. The error of religion has been that it undertakes to explain the world, when its work is to interpret it. Conduct does not spring from religious belief; rather, both belief and

conduct are the flower and the fruit of some hidden life. The strength of Wilkinson's life, its universal appeal, is not that it recommends one particular shade of denominational belief, but that he perceived and detected a loving intention behind and in life, and that even on the very threshold of despair he never faltered in his faith. But we mistake him wholly if we think of him as a man who made up a bundle of convictions, and felt it his duty to impress them on the world. It was rather that he realised so intensely the peace and beauty of holiness that he could not be silent; he could not help revealing what he felt so urgently to souls which seemed to be sadly and blindly missing the very thing they needed. In the ecclesiastical world, obscured by conventional tradition, darkened by policy and partisanship, a life such as his opens suddenly as a glade opens in the dusky twilight of a forest and reveals the tranquil spaces of the evening and the soft light of a low-hung star."—From "The Leaves of the Tree," in the *Cornhill Magazine* for February.

WOMEN AS SAVIOURS OF LIFE.

MR. CARNEGIE'S munificent donation to the German Empire, which the Emperor William gratefully accepted and undertook to administer—has raised the question whether women are to participate in the awards to be made by the trust, and it seems probable that it will be answered in the affirmative. Several members of the managing committee appointed have already expressed an opinion to that effect. Hence inquiry has been instituted to what extent women have actively and successfully participated in the work of rescuing life, and statistics are already collected, covering the term of ten years, from 1900 to 1910, both inclusive. It is shown that during this time as many as 850 women in Europe have been the means of saving life by their own exertion, and in many cases at imminent peril to themselves, from drowning alone. In America, the number has been much greater still, 1,400 women of all ages and classes having rescued people from drowning. As to saving from peril by fire, 400 women in Europe have so prominently distinguished themselves, during the period, as to be officially noticed, while in America 1,000 women imperilled their own lives in order to save others from the flames. In addition to these, 900 women in Europe and America distinguished themselves as saviours of life in other kinds of emergencies.

THE HUMBLE ILIADOR.

The fanatical monk and priest who is defying the Holy Synod, and refusing to leave his followers at Tsaritsin to become Archimandrite of an obscure monastery, is a powerful advocate of temperance, and has helped to reform many bad lives. He is, at the same time, a fierce opponent of Liberalism, and it is possible that the Tsar, to whom he has appealed, may grant his request, and not permit this strenuous fellow-member of the Black Hundreds to be disturbed. His influence over the ten thousand disciples who obey his commands is very great, and it is feared by many that he may incite them to do some deed of violence.

If you are searching for health, you should not fail to send to EUGENE CHRISTIAN, 411, Oxford-street, London, W., for booklet, *How Foods Cure*, which fully explains his method of postal treatment. This booklet is sent free to readers of THE INQUIRER.

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THE TATE SCHOLARSHIP TRUST.

NOTICE.—In the matter of the Tate Scholarship Trust, founded November 17, 1835, in the City of Liverpool and elsewhere;

In the Matter of the Charitable Trusts Acts, 1853 to 1894; and

In the Matter of the Board of Education Act, 1899, and the Board of Education (Powers) Orders in Council, 1900 to 1902.

By direction of the Board of Education, **NOTICE** is hereby given that an Order is proposed to be made by them after the expiration of two Calendar months from the date of this Notice, establishing a **SCHEME** for the administration of the above-mentioned Foundation.

Any objections or suggestions respecting the proposed Scheme may be made to the Board in writing within two Calendar months from the date of this Notice addressed to "The Secretary, Board of Education, Whitehall, London, S.W."

A Copy of the proposed Scheme may be inspected free of cost on each week day during 42 days from the date of this Notice between the hours of 10 a.m. and 4 p.m. at the Offices of the City Council of Liverpool, Municipal Buildings, Dale Street, Liverpool, and at the Office of the Board at Whitehall. A copy can be obtained on application at the Head Post Office, Liverpool, or at the Office of the Board at Whitehall.

Dated February 17, 1911.

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THE ANNUAL MEETING

of Subscribers and Friends will take place on

Tuesday, March 7,

AT

ROSSLYN HILL CHAPEL ROOM, HAMPSTEAD

(entrance in Willoughby-road).

Tea and Coffee at 8 p.m.

The Chair will be taken at 8.30 by Mr. C. FELLOWES PEARSON, and the Reports and Accounts will be submitted to the meeting for adoption.

The following have also promised to speak:—
The Rev. C. Hargrove, President, British and Foreign Unitarian Association; the Rev. H. Gow, President, Provincial Assembly of London and S.E. Counties; the Rev. F. K. Freeston, Mr. R. M. Montgomery.

S. W. PRESTON, } Secretaries.
R. P. JONES, }

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